SEVEN VVEAPONS TO CONQVER THE *DEVILL.*

Very neceſſary and vſefull, to reſiſt and fight againſt the aſſaults of Satan, that old Enemy of Mankinde.

With ſome excellent Motiues to ſtirre vs vp to this Conqueſt.

1 Pet. 5. 8.

For the Deuill, as a roaring Lyon, walketh about, ſeeking whom he may deuoure.

LONDON:
Printed for *F. Coules*, at the vpper end of the Old bayliy neere New

Seuen VVeapons to conquer the Deuill.

IT is well said of an ancient Father, heare his words which bee saith: The Deuill (saith he) is a slippery Serpent, who if he bee not resisted, he windeth himselfe in before we be aware. Fleshly desires be euer vicious; for from suggestion, if we give way, springeth cogitation, from cogitation, if not resisted, there procéeds affection, from affection to delectation, from delectation to consent, from consent to action, from action to custome, from custome to obstinacie, from obstinacie to hardnesse of heart, from hardnesse of heart to boasting, from boasting to desperation, from desperation to damnation: and thus by degrées the Deuill laboureth to bring vs to perdition. One saith well, That our Enemie watcheth for our destruction, and shall not wee watch for our preseruation. Another hath a memorable saying to this purpose: heare his words which he saith: He maketh (saith he) himselfe by art, that before the eyes of a deceiued mind, vice might seeme to be vertue, that a man might expect a reward for that which indéed he deserueth

Isidor. Lib summo bon.

Vtileq. cap. St. August. Lib. 32. M cap. St. Gre

ternall torments, hee so vaileth himselfe vnder the vizard of vertue, and therefore let vs resist his furious suggestions betimes, stedfast in the faith, putting on the whole Armour of God, and he will flye from vs: In keeping our riches against the lying in waite of theeues, against superfluous expences, against future wants, that we may haue, whereby to support our state, we bestow a thousand cares, and vse great circumspection to preserue them: O how much more then ought euery Christian to haue as great care for his poore soule, that it might bee stoutly armed by the Word of God, against all the slye euasions attempts of the Deuill whatsoeuer? One hath a sweet saying to this purpose, heare his words which he saith: That the wayes of the Deuill (saith he) are circuition and circumuention, he compasseth the earth, and walketh through the same, that hee might circumuent vs: neither if sometimes hee seeme to cease, should we therefore bee vnprepared: for if any man by his Aduersarie should bee called into Law, and bee in danger not onely of his goods, but also of his life, the which enemy hath no power of himselfe, but is such a one, that if he resist & oppose himselfe against him, hee is easily

t. 5. 9.
. 6. 10.
. 4. 7.
mile.
. 6. 17.
12. *Super*
21. *St.*
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and so slothfull, as not to resist and stoutly withstand such an aduersarie? Who is so sottish to feare such an aduersary, as to suffer himselfe to be ouercome of him? But such an aduersary is the Deuill, and by his temptations and suggestions hee laboureth by all meanes he can to conquer vs into his infernall Den. Oh let vs resist him strong in the faith, and he will fly from vs. I remember one hath a pretty saying to this purpose, comparing the Deuill to a Dog: As a Dogge (saith he) that stands by the Table, if he that eateth cast some bone or crust vnto him, he tarrieth and waits still for more, but if nothing bee giuen him, at length he departs, and waits for sustenance no longer: so the Deuill, that greedy and biting Dogge, standing about our life, if he receiue from vs some vngodly speeches or wicked doings, hee remaines and waits longer, but if wee inrich him not by word or deed, hee forsaketh vs, and seekes after another prey. Oh ioyne not thy selfe to the Deuill, by pleasures and desires of the world and of the flesh, and then hee will not presume to approach vnto thee: hee may barke, hee may allure, hee can bite none but such as are willing; for he hurts not by enforcing, but by perswading, and he doth not extort a consent

1 Pet. 5.8. Iam. 4.7. *Chrysost. Ho de Lazar.*

Ser. 197 tempore. S

from vs, but he begs and desires it: he can doe much indeed, but not without Gods sufferance, and therefore let vs put on the whole Armour of God, that wee may bee able to withstand all the wiles of the deuill.

The Christian ought to be furnished and armed with these Weapons and seuerall pieces of Armour which here ensue: The Weapons to conquer the Deuill, are in number seuen, the which whosoeuer therefore be destitute or void of these seuen Weapons, or any one of them, is sure to be conquered of the Deuill into his infernall Den, into hell: and whosoeuer hath these Weapons, is sure to conquer the Deuill, and to enter into eternall glory in heauen.

The first Weapon is the Girdle of verity, in these words, Ephes 6. 14. Hauing your loynes girt about with truth. The Christian must haue the loynes of his soule girt about with veritie and truth, viz singlenesse and vprightnesse of heart and sincerities, hating all dissimulation and hypocrisie: and therefore we reade how that Iosuah and Samuel did exhort the people to serue the Lord in vprightnesse and truth, with all their hearts: and as Dauid fed the Israelites, according to the simplicitie of his heart: and as S. Paul and Hezekiah walkt before the Lord in the truth, and with a

perfect heart: so must euery true Christian worship, honour, loue and feare God in simplicitie and sincerity of heart, and likewise loue his neighbour feruently, without dissembling and fayning, with a pure and a sincere and intire heart; for God loues truth in the inward parts: and as God is a Spirit, so God requireth chiefly the spirit and the heart; and therefore hee saith, My sonne, giue me thy heart: God will haue the whole heart, and not halfe the heart; God will haue all or none, God loues not parted seruice; wee cannot serue two masters, we cannot serue God and the Deuill; for a double heart the Lord hateth: and that God will haue the whole heart, it is apparent, Deut. 30. 21. the reason is double: First, God hath made the whole heart, and therefore it is requisite that he should haue the whole heart; for it is he that hath made vs, and not we our selues. Secondly, it is God that sanctifieth and saueth the whole heart, and good, it is reason then God should be serued with the whole heart. One saith well, Turne to God, saith hee, with thy whole heart, the conuersion of the body onely is none, because it is but a forme or shew of conuersion, but not the truth it selfe. Oh miserable wretches, how can they conquer the Deuill, but must needs be

Rom. 12.
1 Ioh. 3. 18
Psa. 51.
Ioh. 4. 24
By Salom.
Pro. 23.
Leuit. 30
Mat. 16.
Luk. 16.
Psal. 12.
1. Reaso
Psal. 100.
2. Reaso
Deut. 10
& 11.
1 King.
Luk. 16.
Super Ca
Barnard.

conquered of the Deuill, that dissemble with God, with their hypocriticall and double hearts, that can make a faire shew of repentance, by drawing to God with their bodies, and their hearts farre from him.

Our blessed Sauiour saith, that hell is the portion for hypocrites, and of all such as haue a shew of Godlinesse, but deny the power thereof. We must not onely be hearers of Gods Word, but doers of the same.

9.13.14.
4.50,51.
3.5.
2.13.
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2. The second Weapon is the Brest-plate of righteousnesse: as the Christian must haue his loynes girt with verity and sincerity, &c. So must hee haue the Brest-plate of righteousnesse; the righteousnesse of Christ must be made his by Gods gracious imputation, whereby he is of God accounted righteous, in Christ, and for Christ.

So must euery Christian haue a true liuely faith, to beleeue in God as Abraham did, that so Christs righteousnesse might be imputed to beleeuers: for by faith in Christ, we lay hold on all his all-sufficient righteousnesse: so the holy Ghost doth worke righteousnesse in our hearts, by the washing and renewing of the new birth: this sheweth it selfe forth two wayes: first, to giue euery man what is his due, which is equitie, 1 Sam. 12. 3. Sirac. 46. 19. And also to impart vnto the needy a part of his

4.32.22,
,16.
3.22,24,
& 6.10.
5,6,7,8.

owne goods, which is charity, Esay 58. 7, 8, 9, 10, 11. Oh most miserable is the state of all those that are so farre from giuing others their due, and helping the poore and néedy with their goods, that they defraud them of their due, and grinde the faces of the poore and néedy. Our blessed Sauiour tels vs, that such shall depart from him cursed, into euerlasting fire, prepared for the Deuill and his Angels, because they did not helpe the poore and néedy: and we read of Diues, that now is in hell, that he helped not poore Lazarus. I remember one hath a notable saying to this purpose: If (saith he) he shall be cast and sent into fire, that giueth not of his own proper goods, where thinkest thou shall he be cast and sent, that inuadeth & taketh away other mens goods?

Mica 3. 23. Mat. 25. 41, 43, 44, 45, 4 Luke 16. 2

St. August

We reade in the sacred Scripture, that loue and charity is the perfection of a Christians righteousnesse, Rom. 13. & Col. 3. 14. 1 Ioh. 2. 5.

2. Ioh. 5. Sap. 6. 6. 19.

And the chiefest part of the Brestplate of righteous men, is that part and piece of spiritual Armour that couereth and fenceth the heart, the which the Apostle doth more punctually insinuate, calling it a Brestplate of faith and loue, 1 Thes. 5. 8. and the Armour of righteousnesse, 2 Cor. 6. 7. Saint Iames cals it the fruit of righteousnesse, and

Iam. 3. & 5. 16.

the

the prayer of the righteous auaileth much:
h.2.29. And S. Iohn saith, that he that is righteous is borne of God. The holy Scripture herein is very copious, Reu.22.11. Mat.10.41. & 5.10. Pro. 10.2. & 11.4, 5. & 13.5, 6, 25. See 2. Pet. 3.13. Sap. 5.15, 16. Oh what shal become then of all vnrighteous & Godlesse persons? Reade 1 Cor. 6.9, 10.
15.19.20, 21. And there the Apostle tels, that the vnrighteous shall not inherit the Kingdome of heauen.
5.5.
21.8.27.
& 12.15.
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.14.17.
2.18.
r.13.11.
4.1.2.3.
12.14.
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15.33.
6.
.14,15,
17.
.13, 14.
& 8.4.
6.
.36.

3. The third Weapon is, the feete shod with the preparation of the Gospell of peace. They that goe to warres, prouide themselues good bootes and shoes, and also fence their armes and legs and feet from the cold and wet, and stripes of their Enemies, that so they may be more prompt and ready to fight; so the Christian Souldier must haue the shoes of peace on his feet, to wit, his wayes must be wayes of peace, afore we must follow those things that concerne peace: the Kingdome of God is righteousnesse and peace: and therefore if wee desire to be possessors of the Kingdome of God, we must be followers and practisers of righteousnesse and peace, and to haue (if it were possible) peace with all men, to bee of one mind, to liue in peace, and the God of loue and peace to be with you, endeuou-

cing to keepe the vnity of the Spirit in the bond of peace; yea to follow peace with all men, to walke worthy of the Gospell of peace, for God is the God of peace, and Christ is the Prince of peace, so is he both the peace-maker, and Preacher of peace, for he is our peace: and it was Christ that the Angels of God did presignifie by their sweet song of peace, which they sung at his birth; for Christ came into the world to make peace betweene God and man: so it was Christs custome to wish peace vnto men, whensoeuer he came among them, saying, Peace be vnto you, and so dismissing them: Iohn 14.2
and to leaue this world, hee left his peace Luk. 11.16
for a Legacie vnto his seruants, Peace I 18,19.
leaue vvith you, my peace I giue vnto you: Oh what shall become of all those then that liue in dissention and discord! those that cannot haue this peace, can neuer conquer the Deuill, but be conquered of him. Oh therefore let vs wish earnestly for peace, to seeke it, to speake of it, and to pray feruently for it; O pray for the peace of Ierusalem.

4. The fourth weapon is the Shield of faith. It is well knowne that in naturall warre a Shield is most necessary, with which the whole body is couered, & strokes repelled, and the Darts receiued. So in the spirituall fight against the Deuill, the

4. Weap
conquer
Deuill, t
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Shield of faith is most necessary to conquer all the fiery Darts, temptations, snares and wiles of the Deuill.

. 2.1. For euery Christian must haue a liuely
.10.38. faith, to liue thereby, if euer hee meane to conquer the Deuill: this faith shewes it selfe liuely two wayes: First it worketh by loue and charitie; for if faith hath not
5. 6.
ies.5. 8. good workes annexed vnto it, it is but a
2.17,18, dead faith: for faith without loue is such a
c,26. faith as the Deuils haue; for the Deuils
1,13. 2. beleeue and tremble: they beleeue through faith, tremble through feare, but they neuer loue God nor man: the Christians faith must not only be in the head, by the light of illumination, but also in the heart, by assurance of sanctification by loue and affection; It must not flitter in the braines, but it must nestle in the breast: in a word, it must be like Aarons precious ointment, which being powred vpon his head, ranne downe vpon his beard, and from thence to the
.31. Skirts of his rayment, Psal. 133. so must
3.43. faith diffuse it selfe abroad like vnto a pre-
.16.13. ous ointment; for it must goe downe from
.3.13 the head vnto the heart, and from thence
6.9. vnto the hands, euen to euery part of the soule and body. Secondly we must perseuere in faith by continuance and perpetui-
4.13. tie, as the Scripture saith: for there is no

celestiall

celestiall and eternall reward promised, but onely to them that by perseuering in faith, doe ouercome, as the Scripture saith, Reu. 2. 7. 11. 17. 26. 28. & 3. 5. 11. 12. Rom. 2. 7. 1 Tim. 6. 1. 2 Tim. 4. 7 Heb. 10. 3

We reade in Heb. 11. at large of the wonderfull effects of faith: for faith is stronger then Lyons; for by faith Daniel stopped the mouth of Lions: faith is stronger then fire; for the three children through faith quenched the violence of the fierie Furnace: faith is stronger then death; for through faith Eliah raised the Widdowes sonne; and Elisha the Shunamits sonne: it is faith that conquereth the spirituall death of the soule, by assurance and sanctification: it is faith also that ouercommeth the corporall death of the body, by a powerfull and glorious resurrection. Dan. 6. 2 3. 23. 1 King. 2 King. 1 Cor. 54. 55. 5

O let vs pray then earnestly vnto God, to increase and confirme our faith: Lord I beleeue, helpe my vnbeleefe: Lord increase our faith; for it is God that is the beginner and giuer of faith: it is God that is the increaser, confirmer and finisher of our faith by the holy Ghost: Oh let vs then approue our selues, whether we grow from faith to faith: by faith our hearts are purified; by faith we are regenerated and borne againe; by faith we are iustified and saued, by faith

we are raised vp from the death of sinne, to liue the life of righteousnesse; by faith wee know God; by faith we are blessed of God, and made his sonnes, and new creatures; by faith we haue peace with God, and free accesse vnto him; by faith we are strengthned in Gods grace; by faith wee conquer the Deuill, the world and the flesh: finally, by faith we attaine in the end the saluation of our soule, euen an inheritance that fadeth not, among the Saints, 1 Pet. 1. 4, 5, 9.

5. The fift Weapon, As the Christian must haue the Shield of faith, so likewise he must haue the Helmet of hope and saluation: for as an Helmet and Head-péece is very necessary for him that is in the brunt of battell, among so many Arrowes and shot which flye on euery side, and without the same he should quickly be wounded and staine; so is hope necessarie for vs in this vale of miserie, to withstand and beat backe all the assaults of the Deuill; and the assurance of saluation that wee haue promised vnto vs in Christ, doth make vs inuincible in this fight. O then let vs be still putting on the hope of saluation for an Helmet, 1. Thes. 5. 8. expecting patiently and confidently for grace and glory, and all other good things of Gods hands, and at his only. They that know thy wil, put their trust in

thee; thou art my hope and portion in the Land of the liuing, Psal. 142.5. The Lord is my hope, my Rocke and my saluation, he is my defence, Psal.62. 6, 7. My fortresse, my deliuerer, my God, Psa. 18. 1, 2, 3. Blessed is the man that trusteth in ỹ Lord, and whose hope the Lord is, Ier. 17.6,7,8. To this end are wee redeemed, that our faith and hope might be in God, Psa. 130. 7,8. And by hope we are saued, Rom.8.24. One hath a memorable saying to this purpose; The life of our mortall life (saith he) is the hope of the life immortall. Another hath a sweet saying, heare his words which he saith, Hope erecteth our mind (saith he) into eternity, and therefore it feeleth no euils which it outwardly suffereth, Tit. 3. 7. Col. 1. 27. Heb. 3. 6. And without this true hope most miserable, 1 Cor. 15.19.

Lam.3.24. Pro.16.20. & 30. 5. Rom.22.1 Col.1.27. Tit. 3. 7. Heb. 3. 6. *Super Psal.3 August.* Iob 8.13,1 Sap. 3. 11 & 5. 14

6 The first Weapon, the Sword of the Spirit, which is the Word of God: no good Souldier goeth to warre at any time without a Sword by his side or in his hand: so a Christian, who is called to be a spirituall Souldier, that goeth to this spirituall war, must haue the Sword of the Spirit, because that his warre is spirituall, and therefore his weapons must be spirituall and not carnall, euen the Word of God, that is mighty

6. Weapo conquer t Deuill, th Sword of Spirit. Simile.

Cor.10.4.
.4.12.
.3.16.

ty and liuely in operation, to dwell richly in his heart, that so euery Christian may learne to make vse of the Word of God at all times, against all kinds of temptations and instigations of the Deuill, whatsoeuer. It is very requisite to ruminate seriously of the precedent Tract afore notified, and of the excellent vertue & efficacy of Gods Word: for by the Word of God wee are

t.1.23.
.10.17.

borne againe: by hearing the Word of God, faith is begotten in our hearts: the Word

t.4.6.&
9.
8.16.

of God is our wisdome, to teach vs what we must chuse, and what we must refuse; And what we ought to doe, and what wee ought to leaue vndone: it is the Word of

119.105.

God that is a Lanthorne vnto our feet, and a light vnto our paths, to direct our wayes and foot-steps according to godlinesse and righteousnesse, honesty and peace: Gods

7.17.

Word is the Word of truth: for thereby we are taught the right way and maner of Gods worship and seruice: Gods Word is the Word of life, for by it we are let into

.20.
.5.19.

the way that leadeth vnto life: the Word

9.7,8,9,

of God is the Word of reconciliation; for it sheweth vs how that God in Christ hath

3.1.2.
25

reconciled the world vnto himselfe, by the

.12.
7.15.

remission of our sinnes: it is the Word of God that is the perfect Law, it conuerteth the soule: it is the Word of God that is

milke

milke to such as are babes in Christ, and strong meat to such as are more strong in Christ: it is the Word of God that is that sharpe two-edged Sword, wherewith euery Christian Souldier in Christ must kill their owne sinnes and concupiscence, and so conquer the Deuill. Why let vs then read Gods Word with all reuerence, and heare it with all humility; reade Gods Word with all diligence and industry, and practise it effectually in our whole life and conuersation continually, Esay 58.8, 9, 10. Luke 6.47, 48. Ioh. 13. 17.

Deut. 6. 8 & 11. 18, 1 & 32. 46, Reu. 2. 7, 17, 29. 1 Sam. 15 19, 22. Esay. 5. Iam. 1. 2

7. The seuenth Weapon is Prayer: Praying alwayes, with all prayer, &c. We reade in the most sacred Scripture, of the admirable force and efficacie of feruent and faithfull prayer: for at the prayer of Moses, God gaue victory to the Israelites: Hezekiah prayed vnto God for health, and God heard him: at the prayer of Moses the red Sea was deuided: at the prayer of Hezekiah the Angell of the Lord destroyed in one night of the Assyrians Host, 85100. at the prayer of Samuel the Lord destroyed the enemies of Israel with thunder: at the prayer of Dauid the counsell of Ahitophel was turned into foolishnes: at Eliahs prayer, Ahaziahs messengers which he had sent to apprehend the Prophet, were consumed

7. Weap conquer Deuill, Prayer. Exod. 17. Esay 38. Exo. 14. 1 2 King. 1 Esay 37. 1 Sam. 7 2 Sam. 1 2 Kin. 19 12, 13, 1

.6.12, with fire from heauen: at Elishas prayer
,15,17, the Host of Benadad King of Aram was
13. 3. stricken with blindnesse, when they sought
3 27. to apprehend the Prophet: Iehoahaz by his
2.
0.20. 5, prayer was deliuered out of the seruitude
9,23. of Hazael King of Aram: at the prayer of
the three Children, the fire did not burne
them: at the Prayer of Daniel the Lyons
n.20 5,6, mouthes were stopped: Iehosaphat by his
10 23. prayer moued God to confound his ene-
mies, Moab, Ammon, and Mount Seir, in
so notable and admirable a manner, that he
made them to kill one another, so that none
7,8. of them escaped: by prayer we draw neere
1.9. to God, and resist the Deuill: by prayer we
16,17. walke with God, as Henoch did: in a word,
the prayer of the righteous auaileth much,
Iosh. in if it be feruent. One saith well, heare his
words which hee saith: There is nothing
more mighty and more strong then a man
that prayeth, if he pray as hee ought to doe.
1. Another hath an admirable speech to this
purpose; heare also what he saith: By pray-
er the anger of God is allwaged, pardon is
procured, punishment is auoided, and large
rewards are obtained; it speaketh with
God, it talketh with the Iudge, it maketh
him present whom it cannot see: hee that
prayeth is admitted into the secret Cham-
ber of the Iudge, and none is reiected, but

he that is slacke and carelesse in prayer. Heare also what another saith: Prayer (saith he) is the safegard of the soule, a comfort to the good Angels, and affliction to the Deuil, an acceptable seruice vnto God, the whole praise of our repentance, of our Religion, and turning vnto God: a certaine hope, and an incorruptible safety. Another saith well, That to whom he hath giuen this gift to seeke, he will grant that he shall finde: to whom he hath giuen grace to pray aright as he should, vnto him hee will grant that he doth pray for, that hee doth desire. Another saith well, heare his words what he saith: Make what thou wilt (saith he) to preuent the night watches, hee is as ready to be found of thee, as thou art to seeke him; and to grant what thou requirest, as thou art to aske of him: Oh let vs not pray coldly, faintly, negligently, with a running and wandering mind, with lips onely, and our hearts farre from God, but let vs powre out our prayers before the Lord with attentiue minds, and carefull hearts. One hath a memorable saying to this purpose; Let the mind muse (saith he) on nothing else then that which it prayeth for: for how canst thou desire of God to be heard, when thou hearest not thy selfe? Wilt thou haue God to remember thee,

St. Auguſt

In Cant. lib. *Beda.*

In Cant. Se *St. Bernar*

Eſay 29:

St. Cypria

mard. when thou remembrest not thy selfe? Another hath an admirable sentence to this purpose, heare also his words, what he saith: I offer great iniurie to God, saith he, when I pray him to heare my prayer, when I doe not heare that vtter it forth: I beseech God to giue heed vnto me, when I my selfe giue neither heed to him nor to my selfe: but that which is much worse, by tolling vncleane and vnprofitable things in my heart, I bring before his sight an horrible stench. I remember another hath a pithy sentence to this purpose, That as in a Garland it is not enough for Flowres to bee pure and cleane, except the hand that ioynes & binds them vp be pure and cleane: so in like sort, praises and prayers offered to God, not only the words must be godly, but also the minde whence they proceed.

Two motiues to inforce all Christians to conquer the Deuill.

1. 1. 1. 3. 6. 1. 5. 1. 15. or. 2. 9. 4. 4. 1. 20. 5. 12. 4. 13.

THe first Motiue, the ample and exceeding great reward they shall haue in heauen, if so be they conquer the Deuill; for of all the workes of God, heauen is the most ancient: [a] heauen was made at the beginning of the world, it was the first of all Gods workes; [b] the felicitie thereof cannot bee imagined. [c] neither the blessings

numbred: so incomparable as cannot be equaled: of such value as none can comprize it, so great as cannot be measured, [d] and of such eternity it can never be ended: the very name of heauen to all is louely, because it is a hauen [e] for rest, [f] a Paradise for pleasure, [g] a Citie of beauty, [h] a Kingdome of state, [i] a Crowne of glory, [k] a Throne of Maiesty, [l] and life euerlasting: it is desired of all, hoped of many, [m] but onely enioyed of the best, [n] which are the peculiar people, [o] the regenerate Christian, [p] as the children of light, [q] prepared for the Elect, [r] where all are Kings and heyres with Christ, [s] inuested with glory, [t] crowned with maiestie, [u] cloathed with security, decked with delights, replenished and garnished with all ioyes and pleasure for euermore.

One hath a good saying to this purpose, A man (saith he) may sooner tell what is not in heauen, then what is in heauen; for the ioyes that are in heauen are innumerable.

2. The second Motiue is the most lamentable and vnconceiuable, vnsupportable tormentes in hell, the which wee must participate and vndergoe, if so be wee doe not conquer the Deuill.

[a] In hell the wicked shall seeke death, but shall not finde it, [b] there they shall be tor-

[d] Dan. 2. 4 & 7. 14 Luk. 1. 33
[e] Mat. 11. Ier. 6. 16. Reu. 4. 13
[f] Reu. 2. 8
[g] Reu. 21
[h] Mat. 16
Luk. 19. 1
[i] 2 Pet. 5. 2 Tim. 4.
[k] Mat. 1
Luk. 22.
Reu. 2. 21
[l] Mat. 19.
[m] Mat. 7.
[n] Pet. 2. Tit. 1. 4.
[o] 2 Cor. Iam. 1. 1 Ioh 3. 5.
[p] Eph. 5. Ioh. 12.
[q] Mat.
[r] Rom. 8 Gal. 4.
[s] Rom. 9
[t] 2 Tim.
1 Pet. 5.
[u] Reu. Psal. 16.
[a] Rev.
[b] R
Mat.

ning and neuer consumed, c there shall the worme of conscience gnawe them continually, d there is an intolerable stench, e there is weeping, and gnashing of teeth, f in hell their tormentors are vgly deuils, in number infinite, in countenance fearefull, in malice exceeding furies, in strength most wonderfull, strong in nature, cruell, and neuer satisfied with plaguing, nor neuer weary of punishing. Oh if one Deuil seeme so fearefull to men in this life, that they shake and tremble to behold him, Oh what horror! oh what feare! oh what astonishment will an innumerable company of vgly Deuils bring in the life to come to the damned in hell, where there are Legions of fearefull Deuils, appearing in the vglinesse of their owne natures, and where they tyrannize according to their owne deserts! Oh miserable and sorrowne wretches, when they enter into hels torments, and heare the fearefull yelling of damned spirits, that feele no ease, no comfort, no release, nor any thing but dread and horrour: Oh then will they wish, yea wish, that they had wept out their eyes with crying, and sighed their loungs in peeces with sorrowing, but then it will be too late: g Oh then they shall wish that the Mountaines and Rockes would fall vpon them: Oh then they shall wish that they

c 9. 44.
d 6. 24.
e 30. 33.
f 11. 6.
13. 42. 50
20. 14. 15.
t. 13. 42.
22. 13.
51.
18. 41.
16. 17.
10. 8.
30.

had neuer beene borne, or that they had bin borne a Rat or a Spider or a Toad, for then their life should haue vanished to nothing, whereas it is now substantiue: [h] alwayes dying, and neuer dead: Oh, alas, alas, who can declare the dolefull paines of hell, seeing they passe the power of any pencils expression, or minds imagination? Oh suppose a man lye vpon a soft featherbed, hauing before him a pleasant prospect for the eyes, and all toothsome meats for the taste, and the sweetest harmony in musicke for the eares, and were bound to remaine so without stirring a ioynt but for 20. yeares, oh how often would he looke vp to heauen pittifully, and long for death as for a treasure, rather then to endure so soft a punishment! Oh most miserable wretch, what will become of thy poore soule then, that hath sported out his life in all kind of sinne and wickednesse, but must bee hurried by Deuils into hell, where thy bed shall bee a red-hot gridyron, legions of damned ghosts thy best sights, thy diet shall bee griping hunger and famine intolerable; thy drinke shall be lakes of fire and brimstone; thy musicke shall be howling and roaring of foule and vgly Deuils, and clamours, lamentations, and dolefull shrikes, not for twenty or forty yeares, but for as many thousand

h Reu. 9.

Simile.

Reu. 21. 8.
Esa. 30. 33.
Psal. 116.
Esa. 33. 14.
Dan. 12. 2.
Esa. 66. 24.
Mat. 15.

yeeres as there be drops of Water in the Sea, and sand on the shore, and there begin afresh againe euerlastingly, (as the Scripture saith:) One hath a memorable sentence to this purpose, heare his words what he saith; Most lamentable (saith hee) it is for that man that shall haue a death without any death, whose death shall euer liue in paines, because his life was euer dead in sinne. Further he saith, Their paine doth remaine, that it might alwayes torment, and then doth nature endure, that it might euer feele paine; and because neither of these can be wanting, therefore the plague can neuer haue a ceasing. Another saith well, O misery of all misery (saith he) alwayes to be dying, and neuer be dead! alwayes to be consuming, and yet neuer consumed! Another saith well, The thing (saith he) which heere delights vs, is but momentary, short and fading, but the punishment for these short pleasures of sinne, in the life to come, are eternall, and neuer shall haue end.

FINIS.

A

SERMON OF *Gods Omnipotencie and Prouidence.*

PSAL. 95. 3.

The Lord is a great God, and a great King aboue all gods.

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And are to be ſold by Matthew Law, *in Pauls Churchyard at the ſigne of the Foxe.* 1615.